

REFLECTIONS

Washington Bible College / Capital Bible Seminary



COMMUNICATING THE WORD IN
BRITISH COLUMBIA Pages 8 & 9

SUMMER 1982

PRESIDENT'S PERSPECTIVE



REFLECTIONS

REFLECTIONS is a quarterly publication of Washington Bible College and Capital Bible Seminary.

One of the greatest demonstrations of the quality of a school may be seen in the lives of its alumni. In this issue of *Reflections*, in which we are featuring the ministry of Capital Bible Seminary, we are pleased to present four articles on or by alumni who are graduates of both WBC and CBS. Two are pastors (Rev. Phil Kneier and Rev. Sam Martz), one is a Bible College professor and associate pastor (Rev. Jeff Watson), and one is a missionary (Rev. Ken Beichler). All demonstrate, either directly or indirectly, the impact of their training at WBC and CBS in their present ministries.

This issue also contains the regular Seminary features: *Light from the Languages* by Dr. Thomas Edgar, and a review of Francis Schaeffer's recent book by Dr. John Mulholland. Included also are *Family Focus* and *Alumlight*, which provide information about recent happenings at WBC and CBS as well as in the lives of our graduates.

We hope that you enjoy and profit from each of the articles in this issue, and trust that you will pray for us at WBC and CBS that many more alumni will go out from the College and Seminary better equipped to minister to a lost and needy world.

Sincerely in Christ,

A handwritten signature in red ink that reads "G. A. Miles".

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Summer 1982 Volume IV, Number 2

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THE PASTOR AND HIS PEOPLE

by Philip J. Kneier

The Lord in His wonderful sovereignty has permitted me to serve Him in the pastorate for almost ten years. My Bible college and Bible seminary training at WBC and CBS have proven themselves to be invaluable in my ministry. I am so thankful for the days spent in the classroom, acquiring the basic tools to do the job. The dear folk at our place of ministry, the Word of Life Chapel in Halifax, Pennsylvania, love God's Word so sincerely. My training in the original languages of Greek and Hebrew is such a tremendous help in feeding them. My language books are the part of my library closest to my desk. They are right beside me. There is one shelf for Greek, and under it a shelf for Hebrew. What a privilege God has granted me in being able to handle His Word!

In addition to handling the Word of God correctly, however, I have learned that there are many other things involved in the pastorate, some of which can only be discovered on the job. I want to share one important area of the pastorate which the Lord has laid on my heart: *the pastor's relation to his people*. I fear that many times we pastors fail in this crucial area. We are slow to learn the lessons God is teaching. Sometimes lessons have to be relearned, time and again. But unless we learn to handle people correctly, we will never make it in God's work.

Let me suggest three matters which I have come to realize as being very important in dealing with others.

First of all, there is the matter of **accepting a different culture**. We hear so much about cultural problems in relation to missionaries, and rightly so. But cultural differences are not experienced by missionaries only. Whenever a person is uprooted to another town or area he or she runs into this problem. The pastor needs to realize that people think differently in different places. The way an issue or problem is approached and considered might be vastly different from the pastor's perspective. The problem is not that the people are always right and the pastor is always wrong, or vice versa. The problem could be cultural. The pastor needs to think like his people, or he will experience painful confrontations throughout his pastorate. Someone has said that it takes five years for a pastor to get to know his people. I would agree with that, only I would lengthen it! We have been in our present ministry since October of 1973, and I feel we are just beginning to appreciate the uniqueness of this place of ministry and the rich blessings God has for us here with our dear people. We are seeing souls saved, a few families preparing to go into God's work, and are in the midst of a large building program. But all of these things came about slowly for us. We have had to learn to know our people -- and they us.

I think often of the Apostle Paul's description of his ministry among the Corinthians. He said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, except Jesus Christ, and him crucified" (1 Cor. 2:1, 2). Apparently, the Apostle stuck to basics in Corinth. There is no indication that he was disturbed about differences between this church and the one at Philippi, or at Thessalonica, or wherever. Let us learn, also, to accept our people where they are and as they are, as we are in their midst to share the Word with them. Let us not try to bend their culture to ours, or their church to another.

Secondly, there is the matter of **showing genuine concern** for our people. The New Testament word that describes this concern is *agapē*, or "love" in our English text. Very rarely used outside of biblical Greek, the word describes the chief characteristic of the church saint. I have defined it as the willing demonstration of the Cross in our lives. As God loves me, so I love others. How many of us in the Lord's work are good listeners, for instance? How many of us really rejoice with those who rejoice, or weep with those who weep? We read of Peter Marshall that he would stoop and look directly

into the eyes of a child coming through the line. How many of us are concerned about a child to this extent? We read many times in the Scriptures of Paul's concern for his converts. He wrote to the Thessalonian saints: "But we were gentle among you, even as a nurse cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only but also our own souls, because ye were dear unto us" (1 Thess. 2:7, 8). These people had become as precious to Paul as his own soul.

Finally, there is the matter of **practicing self-control**. A pastor or any other Christian worker with a short fuse will cause a great deal of problems, where tact would have avoided many of them. The Scriptures have much to say about self-control. For instance, the elder is described in Titus 1 as one who is "not self-willed, not soon angry." The book of Proverbs is replete with this kind of instruction. For example, concerning the control of the tongue, Proverbs 15:1 says that a "soft answer turneth away wrath, but grievous words stir up anger." And Proverbs 21:23 states succinctly that "whoso keepeth his mouth and his tongue, keepeth his soul from troubles" (see also Prov. 6:2; 13:3; 15:23, 28; 18:21). On the control of the temper, Proverbs 25:28 warns: "He that hath no rule over his own spirit is like a city that is broken down and without walls" (see also Prov. 16:32). Self-control is essential for anyone in the ministry.

Thus, hand-in-hand with a proper relationship to the Word of God through careful exegesis, goes a proper relationship to the people among whom the pastor is ministering. He must minister where they are, manifesting genuine concern for them, being careful to exercise control of his tongue and temper in his day-to-day dealings with his people. In so doing, the pastor will not only be "rightly dividing the word of truth" (2 Tim. 2:15), but, equally important, he will be "speaking the truth *in love*" (Eph. 4:15). God grant that we may strive to please Him in our relations with one another.

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Rev. Kneier graduated from WBC in 1969 and from CBS in 1972. For the past nine years he has been the pastor of the Word of Life Chapel in Halifax, PA.

THE CONSEQUENCES OF REBELLION

by Jeffrey A. Watson



When the aged patriarch Jacob was on his deathbed (Genesis 49), he summoned his sons to his bedside and spoke openly to them. It was customary in this culture for the dying father to distribute his authority and possessions among his sons. Since Reuben was the oldest son, he was addressed first. However, rather than receiving wealth and authority, Reuben inherited a scathing condemnation. We would do well to consider Jacob's condemnation of Reuben, the background to this condemnation, and any contemporary instruction we can derive from the incident.

Jacob's Condemnation of Reuben (Gen. 49:3-4)

With the sons gathered around,

Jacob addressed Reuben.

Verse 3 *Reuben, you are my firstborn,
My might and the beginning
of my strength,
Excelling in dignity and ex-
celling in power.*

Verse 4 *Wreckless as water, may you
not excel!
Because you went up to your
father's bed;
Then you defiled it -- he went
up to my couch.*

Jacob's poetic address to his son is highly expressive. Verse 3 focuses on Reuben's tremendous potential and prospect as the firstborn. But then in verse 4, Reuben is condemned for his

impulsiveness. He is compared to boiling water which is erratic and uncontrolled.

Why would Jacob wish failure on his oldest son Reuben? The answer is contained in verse 4b -- Reuben had violated Jacob's wife. Jacob's thorough distaste for Reuben's violation is shown in his final statement (v. 4b), where he switches from direct address ("you. . .") to the third person address ("he . . ."). After confronting him face to face, Jacob turns aside his gaze and repeats in disgust, "he went up to my couch" (v. 4). These were the final words spoken from father to oldest son before Jacob "drew his feet into the bed, breathed his last, and was gathered to his people" (v. 33). To gain further insight into this rebuke, it is essential to know the background to this final condemnation.

Background to Jacob's Condemnation of Reuben

The background to Jacob's condemnation of Reuben is given in Genesis 35:16-22.

. . . and it came about while Israel (Jacob) was dwelling in that land (Bethlehem), that Reuben went and lay with Bilhah his father's concubine, and Israel (Jacob) heard of it. (Gen. 35:22)

It should be remembered that Jacob originally bargained to marry Rachel but was given her older sister Leah instead. Since Rachel was Jacob's favorite, he soon married her also. When Leah began bearing sons (Reuben, Simeon, Levi, Judah), Rachel seemed to be barren. So Rachel offered her handmaid Bilhah to Jacob and she bore Dan and Naphtali. Leah followed this example and offered her handmaid Zilpah to Jacob -- thus Gad and Asher were born. Leah continued bearing sons (Zebulun and Issachar) until eventually Rachel gave birth to Joseph and Benjamin. Growing out of the jealous competition of the wives for Jacob's approval and from Jacob's clear favoritism for Rachel and her children (Joseph and Benjamin: Gen. 29:30; 37:3-4; 42:3-4; 42:36-38), an animosity developed among the twelve sons. Reuben, as the first-born of the twelve, anticipated according to custom that he would receive the greatest inheritance of Jacob's authority and wealth. However, Jacob's obvious preference for Joseph and Benjamin may have caused Reuben to question the likelihood that he would actually inherit the largest share of wealth

and authority over the clan upon his father's death.

The incident of Reuben's conduct cited above (Gen. 35:16-22; 49:4) took place while Jacob was on an extended journey. It was during this long journey that Rachel died. Under these conditions it would appear that Reuben's violation of Bilhah was not an act of youthful lust. Bilhah was a whole generation older than Reuben, who in his culture could have married any woman he wished. The implication is that Reuben took advantage of Jacob's old age and long absence to force the issue of clan control. He invaded Jacob's most intimate rights. Since there are other biblical examples of power struggles through this kind of action (Absalom, 2 Sam. 16:20-22; Adonijah, 1 Kings 2:13-25), it would seem that Reuben's aggression was a timely act of insurrection to consolidate control of Jacob's clan.

It is clear from Genesis that Reuben's actions were both immoral and detestable. However, this incident should not be viewed in isolation. Reuben's crime was a crime against Jacob himself and a direct challenge to his authority and honor.

It is ironic that since Reuben was the oldest son, he was the primary candidate to inherit Jacob's power and wealth. And yet it was he who presumptuously challenged Jacob's domain. In his premature impulsiveness, Reuben destroyed every possibility of assuming control of the clan upon his father's death. In that culture the inheritance of the father's power and prosperity by the oldest son was so sure that the Chronicler centuries later felt compelled to explain why Reuben did not get his due inheritance (1 Chron. 5:1-2). Instead Judah received military supremacy and Joseph received fertility and prosperity.

Instruction from Jacob's Condemnation of Reuben

At the heart of Reuben's misconduct was a premature and illegitimate craving for power. This speaks to the human condition. Patience and submission have always been a greater test of character than aggressive self-expression. Throughout Scripture spiritual greatness is dynamically associated with a proper relationship to authority. This is why God so clearly commands children to be obedient to their parents (Exod. 20:12), workers to their employers (Eph. 6:5), citizens to their government (Rom. 13:1-7), wives to their husbands

(1 Pet. 3:1-6), and Christians to their pastoral leaders (Heb. 13:17). It is this aspect of obedience to authority which heightens the reputation of some biblical characters, for example David (1 Sam. 24:6-11) and Daniel (Dan. 1:8-21). Even our Lord Himself demonstrated superior character in His submissiveness to the Father, in His humble choices to serve others, and in His unwillingness to retaliate prematurely against His aggressors (John 6:38; 8:29; Matt. 20:28; Phil. 2:5-8; 1 Pet. 2:21-23).

Should we assume it is never correct to disagree with our authorities? On the contrary -- when there are designed channels for disagreement we should use them. But we must never condone a spirit of insubordination in doing so. Too often we justify a lack of submissiveness on our part because we perceive the authority figure to be incompetent. The only biblical rationale for disobeying an authority is as an act of submission to a higher authority. When Peter disobeyed the Sanhedrin's command not to evangelize, he did so to obey God who had commanded him to evangelize: "We must obey God rather than men" (Acts 5:29).

Conclusion

Reuben's behavior was quite predictable. He had good reason to believe that he would one day take over his father's position. With Jacob's increased age, his favoritism toward Rachel's children, and his long absence, Reuben charged to the front taking Jacob's most intimate privileges from him.

The temptation to usurp authority and honor is no doubt greatest among those who are in secondary forms of leadership already. Angry words, incompleted tasks, and character attacks are symptoms of a more lethal disease -- the craving for power and control. Jesus taught that excellent and exemplary leadership is only the right of those who have learned to serve with humility: "He who would be first among you, let him become as a servant" (Mark 10:44).

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Rev. Watson graduated from WBC in 1976 and from CBS in 1979. He has been on the WBC faculty since 1979 and also currently serves as the Associate Pastor of the First Baptist Church of New Carrollton, MD. He is pursuing the D.Min. program at Dallas Theological Seminary.

Light from the Languages

WHERE EAGLES GATHER

by Thomas R. Edgar

“For wheresoever the carcass is, there will the eagles be gathered together” (Matt. 24:28)

Although most biblical passages dealing with prophecy have a variety of interpretations depending on the doctrinal position of the interpreter, the colorful variety of interpretations of Matthew 24:28 is largely due to the verse itself. Lange, in his commentary on Matthew (pp. 426-27), lists several views and some of those who hold them: (1) Christ is the carcass, believers are the eagles (Calvin); (2) the carcass is those who die to themselves, the eagles are the gifts of the Holy Spirit; (3) Jerusalem and the Jews are the carcass, attracting the Roman legions with their eagles (Lightfoot); and (4) the carcass is the spiritually dead, the eagles are the angels sent out by Christ (Meyer). Broadus mentions an interpretation whereby the verse refers to the swarming of the false prophets to prey on the corrupt mass of Judaism (*Matthew*, p. 489). More recent commentators also disagree. Allen (*ICC Commentary on Matthew*, pp. 257, 58) says, “Just as when life has abandoned a body, and it becomes a corpse, the vultures immediately swoop down upon it; so when the world has become rotten with evil the Son of Man and His angels will come to execute divine judgment.” Hendricksen states, “when morally and spiritually the world has degenerated to such an extent that it resembles carrion, in other words when the Lord judges that the world’s cup of iniquity is full. . . then, and not until then, Christ shall come to condemn that world. Then his coming is a divine necessity” (*The Gospel of Matthew*, pp. 861-62). Pentecost also regards this verse as a reference to judgment: “. . . unbelieving Israel is likened unto a lifeless corpse which is consigned to the vultures, a picture of judgment” (*Things to Come*, p. 282). Walvoord states, “the glorious coming of Christ is the natural sequence to blasphemy and unbelief, which characterizes the preceding period. Just as when an animal dies, the vultures gather, so when there is moral corruption there must be divine judgment” (*Matthew*, p. 190). A more vivid interpretation, also referring to judgment, says “The ‘carcasses’ are the carcasses of 200,000,000 horses and riders who came from The East, in a United Nations army to help Roman ‘Catholics’ wipe out Jerusalem!” (Ruckman, *The Gospel of Matthew*, p. 539). Is there any hope of understanding this verse? The variety of interpretations is enough to discourage the average reader. Actually, the interpretation of this verse is fairly straightforward, if we pay attention to the context and the literal meaning.

The Literal Meaning of Matthew 24:28. There are only two words in Matthew 24:28 which give rise to the various interpretations: “carcass” (*ptōma*) and “eagles” (*aetoi*). The actual meaning of the words is clear. *Ptōma*, in this context, means “body, corpse or carcass.” *Aetoi* normally means “eagles,” but can also include “vultures” (Arndt and Gingrich, *Lexicon*, p. 19). This same word

is used of vultures (carrion-eaters) in Job 39:27-30. It definitely refers to vultures in Matthew 24:28 since the birds gather to a corpse. Literally this verse says “wherever the carcass is, there the vultures will be gathered.”

The Context is Determinative. Since it seems certain that the Lord would not refer to a well-known fact regarding vultures for no apparent reason, this expression must convey some meaning supporting the flow of thought in the context. Jesus opened the discussion by referring to the future destruction of the temple (Matt. 24:1, 2). As a result, the disciples ask him, “When shall these things be, and what shall be the sign of thy coming and of the end of the age?” Jesus then answers with this discourse (chapter 24). Therefore, in this discourse He covers two basic concepts: 1) when He is coming, and 2) the signs indicating His coming. In verses 4-14 He states general signs preceding His coming; beginning in verse 15 He gives a specific sign (the abomination of desolation) which points to the proximity of the end. In verses 4-5, and particularly verses 23-24, Jesus indicates that false prophets will try to confuse the believers regarding Jesus’ coming. However, He states that they should not believe them (v. 26), for the coming of Christ will be as obvious as lightning (v. 27). Therefore, there is no need to be deceived by false messiahs. In verses 29-31 He continues the same idea: the sun, moon, and stars will fail, the heavens be shaken, and then the Son of Man shall appear in heaven. Everyone shall see Him coming on the clouds with power and great glory. The specific point of verses 27-31 is that the coming of Christ will be obvious and glorious. There is no need to be deceived by those in the wilderness or in inner chambers (v. 26), because Jesus will appear from heaven in His glory so that no one can mistake Him, and no one can counterfeit His coming. Verse 27 refers to the obvious nature of His coming, as do verses 29-31. Verse 28 is in this context and, therefore, must refer to this concept also. The various explanations of Matthew 24:28, including those which interpret it as some form of judgment, do not fit this context. They require the Lord to say, “Do not be deceived. My coming will be evident (v. 27), there will be judgment (v. 28), my coming will be evident (v. 29ff). Not only does this interpretation break the flow of thought, but there is no evidence for such a view. Nothing in this verse implies judgment. The overall context answers the question what (and when) shall be the sign of Christ’s coming. The immediate context states that the sign will be obvious to all.

In that geographical area, as in many areas of the world, one may often see vultures circling in the sky indicating that some dead creature is on the ground below. The vultures are a clear, manifest sign in the sky. The carcass itself may not be so easily seen. In some areas the vultures may actually be eating or gathered upon the carcass, and they can be seen at a much greater distance than the carcass itself. In such a culture it would be easy for a proverbial saying to develop from this fact. If someone were looking for a lost sheep or animal, the circling or gathered vultures would be a clear sign where their body lay. Otherwise one could spend hours searching the ground. The first place to look is for the obvious sign. Such a saying would amount to “it is clear” or “look for the obvious.” The fact that Jesus uses the same expression in a different context, in Luke 17:37, supports the idea that Matthew 24:28 is a proverbial or idiomatic saying. Even if it were not

FRANCIS A.
SCHAEFFER

A Christian Manifesto

BOOK REVIEW

When To Rebel: A Review of *A Christian Manifesto*
by Francis Schaeffer
(Westchester, IL: Crossway Books, 1981), 157 pp.

Review by John H. Mulholland

Christians may have to withhold some tax funds as a protest against the use of tax money for abortion. Students are right in picketing abortion clinics. So claims Francis Schaeffer in his recent book, *A Christian Manifesto*. There is the duty to resist Satan, and so to resist tyranny in government. Schaeffer gives neither a handbook nor a brief for revolution. But he does call to action!

In his view, the great ideological conflict rages between humanism and genuine Christianity. Pietism is not in the battle since it downgrades the material world. Nor is theological liberalism a contender since it is merely disguised humanism.

Why Rebel. Schaeffer states that the founding fathers of this country understood that government must be subject to eternal truth and justice given by the eternal God. But gradually, non-religious or secular humanism has taken control of education and government. It has substituted changing principles of truth and justice. Legal decisions are now made from sociological considerations rather than from clear, eternal truth. More and more those decisions are being made by an authoritarian elite -- an intellectual, technological, and political elite.

In the conflict with government, Schaeffer reminds us that Christians have always insisted they must serve God rather than man; the things of God they must "render to God." Both Luther and Calvin allowed that civil rulers must rebel against government. Knox added that the common people also had the duty to disobey and to rebel against officials who ruled contrary to the Bible. Samuel Rutherford, in his book, *Lex Rex, or The Law and the Prince* (1644), proclaimed that the king must be subject to the law or he may be disobeyed, and that law must be founded on the Law of God. The failure to resist tyranny is the failure to resist Satan. But it is only after he has attacked the fundamental structure of society that he may be removed. Such resistance may be by protest, flight, or the use of force in self-defense.

When to Rebel. The American founding fathers drew their principles from John Locke, and John Locke got his from Rutherford. Locke secularized *Lex Rex* into four points: (1) inalienable rights; (2) government by consent; (3) separation of powers; and (4) the right of revolution or resistance to unlawful society.

Today, Schaeffer claims, we have reached the point where government is attacking the fundamental structure of our society. He recommends that reconstruction always be used before protest or force. First, there must be attempts to correct and to rebuild society. Also, great care must be taken lest overreaction become sheer violence. Protest as a form of violence may include "non-violent resistance." This is where picketing and the withholding of taxes come in. Similar acts may be needed to resist educational authoritarianism. Christians in Iron Curtain nations must resist state laws prohibiting the religious instruction of children and limiting the biblical truth that may be taught. Of course, those Christians must decide the appropriate level of resistance in their time and place.

When Christ is Lord, He is Lord of all of life: "the bottom line is that at a certain point there is not only the right, but the duty, to disobey the state." "If there is no final place for civil disobedience, then the government has been made autonomous, and as such, it has been put in the place of the Living God" (pp. 120, 130).

Not all Bible-believing Christians will agree with Schaeffer in his conclusions. Until recent times, education and the voting booth have been the primary means sought for the resolution of conflict with laws seen as anti-Christian. Now the Moral Majority and kindred spirits have avidly promoted candidates for office with strong evangelical positions on such issues as abortion, prayer in schools, and the independence of Christian schools. Schaeffer proposes going a step further: disobedience of immoral law and non-violent pressure tactics. Most evangelicals would not support the selective withholding of taxes. But many would agree to marches and non-violent picketing in protest to clearly immoral law.

Christians must read this book whether they agree with Schaeffer or not. They must face these issues.

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Dr. Mulholland is Professor of Systematic Theology at Capital Bible Seminary. He has been associated with WBC and CBS since 1957.

Communicating the Word in British Columbia

by Homer Heater, Jr.

"And the things that thou has heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

The missionary thrust of the late 20th century continues to have evangelism as a primary emphasis. Coupled with that is an emerging educated mass that requires training in the Word of God. A great need exists today for trained men and women to communicate the content and application of the Scripture on an advanced level.

One couple carrying on such a ministry is **Ken** (WBC, 1972; CBS, 1975) and **Joey** (AE, 1977) **Beichler**, who work among the Indian population of western Canada. I recently spent several days with the Beichlers in Quesnel, British Columbia. I am delighted with the way God is using them to train leaders for the Indian Church.

Ken's ministry began as a teacher in the resident Bible school located on a 160-acre ranch, 35 miles west of Quesnel, British Columbia (about 500 miles north of Seattle, Washington). He has since become the Director of Education for Arctic Missions in Canada. A shift in emphasis has moved the training program more toward theological education by extension (TEE). This shift was deemed necessary because of the great distances between churches and people and the difficulty of Indian leaders leaving their homes and employment for concentrated study. The present TEE program has three facets.

The most common form of TEE and the most accessible is home Bible study. Materials developed for Africa are adapted and used among the Indians. The student meets with a seminar leader once a week for testing and discussion. Many of the normal Bible subjects are covered in these courses.

The most difficult type of instruction from the teacher's point of view consists of the area Bible schools. Certain localities are chosen where a number of believers can be brought together for a few days at a time. This involves extensive travel on Ken's part, often 500 miles at a time, and requires him to be absent from home quite frequently.





The rewards are well worth the effort. Ken has taught in large urban centers and in small cabins in the bush far from electricity. Ken has shared with us the joy of seeing the Lord work in the lives of the native believers in these area Bible schools.

The third facet of the ministry is the more traditional short-term Bible school conducted on the campus of the Native Institute of Canada. The Institute has a number of residences and a central building containing classrooms, offices, and a gymnasium. Many of the Indian leaders are able to adjust their work schedule to come to the Institute for short periods of time. Ken expects this aspect of the ministry to be increased in the near future.

The goal of any mission is to establish responsible groups of believers. Obviously, this goal requires that leaders be well-trained in the content of the Word of God and the ability to communicate it. Ken's goal is also to train Indian believers so that they can "teach others also."

But is seminary training essential for a missionary to be able to accomplish this goal? In order to answer this question, it is important to recognize that there are many new currents flowing through mission work today. Some of the ideas promulgated need to be examined carefully in light of Scripture. The theology of Liberation, now so popular in South America, is one such idea that, while it contains much truth, many of its implications are heretical. A relatively recent phrase that needs to be scrutinized is "Incarnational Ministry." Quite often such ideas are very appealing on the surface, but when examined and compared with the theology of the Word, are found to contain the seeds of error. We at Capital are convinced that seminary-trained men and women are needed on the mission field to maintain orthodox thinking and methodology. Ken states well the value of seminary training in his ministry.

I can honestly say that my seminary training in the biblical languages has been indispensable. For an individual to take an abstract thought and explain it, he must fully understand it himself. He must be able to simplify these concepts without robbing them of their theological significance. He must then be able to communicate it to those who think quite differently than himself.

Capital's alumni are going to the mission field in increasing numbers. Over 16% of the graduates of CBS are either in foreign work or are in the process of going. We are convinced that the preparation we are giving our graduates to handle the Word of God exegetically is the best kind of preparation we can give them. We are pleased to see the way the Lord is using our alumni to exegete, expound, and apply the Word of God to a needy world.

Footnote.

Ed Guyer (WBC, 1974; CBS, 1978) and his wife, Sharon, will be joining Ken and Joey Beichler as soon as their support is in. If you would like to learn more about the work they will be doing, they may be contacted at: R.D. #2, Box 443, Altoona, Pennsylvania 16601.

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Dr. Heater is the Academic Dean of Capital Bible Seminary. He has been a member of the faculty since 1969 and currently is Professor of Old Testament Literature and Exegesis.

Family Focus

The News and Needs of the WBC / CBS Family



BISHOP RETIRES

The planned retirement of **Professor Willis E. Bishop** was announced at Commencement. Mr. Bishop has been Professor of Old Testament at the College since 1947. He, with his wife Adele, were honored by President Miles, by a presentation from Maurice Hauschildt, Chairman of the Board of Trustees, by the Alumni, and by those present as they received a well deserved standing ovation. (More on page 12.)

DEAN HEATER PUBLISHES MONOGRAPH

A SEPTUAGINT TRANSLATION TECHNIQUE IN THE BOOK OF JOB is the title of a recently issued monograph (CBQMS 11) by the Seminary Academic Dean, **Dr. Homer Heater**. This monograph is a technical work analyzing the Greek translation (Septuagint) of the Book of Job and comparing it with the Hebrew text. The monograph is a scholarly work contributing to an understanding of the transmission of the Greek translation of the Old Testament from about 100 B.C.

WOMEN'S SOFTBALL

The women's softball team enjoyed their best season ever this year with a 6-9 record. Led by co-captains, **Karen Headdings** and **Linda Kisby**, the team compiled a batting average of .337 and scored an average of 11 runs per game. Congratulations to the Warrior women on a fine season.

RECEIVE DEGREES

Congratulations to **Chris Doerfler** (WBC '75) and **Carol Watson** (WBC '80). Chris received her M.Ed. degree from Bowie State College on May 15. She serves on the College staff as accountant in the Business Affairs Office. Carol received her M.L.S. degree from the University of Maryland this past May. She serves as librarian for the College and Seminary.

SENIORS EARN NATIONAL RECOGNITION

Five College seniors were inducted into Delta Epsilon Chi, the honor society of the American Association of Bible Colleges. This is in recognition of high academic achievement and outstanding spiritual quality. We congratulate the following:

Kathleen DeCanio , Chelmsford, MA	3.72
Arlene Fletcher , Sterling, VA	3.69
Ruth Genter , Falls Church, VA	3.96
Kevin Heater , Lanham, MD	3.97
David Klinedinst , York, PA	3.67

ANNUAL BANQUETS HELD

Each year the Seminary and College hold individual banquets to honor their respective graduating classes.

Dr. Donald Urey, a WBC alumnus and Chairman of the Department of Pastoral Studies at Philadelphia College of Bible, was the keynote speaker at the CBS banquet. During the evening each senior shared a brief testimony regarding his days in Seminary and commented on his plans for future ministry.

The Junior Class sponsored the Senior Honors Banquet for the College. It was held in the new Officers Club at Fort Meade, MD. A slide presentation highlighted the change that had taken place in the seniors' lives since their first days at WBC. At the conclusion of the evening, the seniors were given a keepsake pen with WBC '82 engraved on it.



KNIGHTING RECEIVES YEARBOOK AWARD

Mr. Andy Knighting, Manager of the Campus Bookstore, was the recipient of the 1982 MILESTONE yearbook dedication. Andy and his wife Charlotte are '70 and '68 graduates of WBC. Andy has given very capable leadership to the ministry of the Bookstore for the past fifteen years.

FACULTY RESIGNATIONS

President Miles announced the resignations of three College faculty members recently. He acknowledged their faithful service and thanked the Lord for their contribution to WBC at a recent fellowship gathering. **Rev. William Curtis**, Registrar and Director of Admissions, leaves after six years to enter the pastoral ministry. **Miss Helen "Chip" Griepsma** will return to minister with Bible Club Movement after spending four years in the classroom. After seventeen years as Professor of New Testament, **Dr. David Johnson** has accepted a position on the faculty of his alma mater, Northwestern College.

We thank the Lord for these who have had such a good ministry in the lives of our students.



FIRST EVER CONFERENCE CHAMPS

Playing a much tougher schedule than ever, the '82 Warriors Baseball Team came away with an 11-11 record and a conference championship (a title shared with Lancaster Bible College and Philadelphia College of Bible).

The MVP award was given to **Tracy Haines**, senior, who had to assume the pitching role late this winter. He rose to the occasion to achieve a 7-5 record (the most wins in a single season for a Warrior pitcher). **Rick Fincham** and **Mike Ross** were named to the NACC All-Conference Team. Congratulations to **Coach Lance Sparks** and our '82 conference champs!



INTERNATIONAL STUDENTS

Each year the College receives about 100 inquiries from international students who desire to study the Word of God. Those who are genuinely interested must meet very stringent requirements. Many who apply and are accepted are not able to come because of financial limitations.

This year we have had the privilege of inviting 27 students from 17 foreign lands. They are a part of our International Student Scholarship Program. This is made available to students in need who have a commitment to ministry in their homeland.

This year the scholarship cost to WBC was \$2400 per student. We are convinced that it is a good investment to those who will become spiritual leaders in their own countries. Our desire is to increase the present number. We need your help. Perhaps your church would consider this as a missionary project. Write or call for more information. The need is great. Contact the Office of the President.

PRAISE AND PRAYER

PRAISE

1. Rejoice with us in the 96 Seminary and College graduates who leave to serve. Pray that the hand of God will direct each one to the right place for additional study and ministry.
2. Thank the Lord for providing for our students' needs and for the campus He has given to Washington Bible College and Capital Bible Seminary.

PRAYER

1. Pray for the fall enrollments in Seminary and College. We are asking the Lord for substantial growth. Pray with us and share what God is doing with others.
2. The financial needs of the school at this time are very critical. \$175,000 in gifts is needed by July 31. Your daily prayer for this and your financial assistance is needed.

CAMPUS CALENDAR

August

- 24-25 WBC Registration
27-28 CBS Registration and Retreat

September

- 20 Fall Classes Begin: Adult Education
20-24 Special Fall Lectures

October

- 1 Founders Banquet
2 Parents Day
8-9 Mini-Missionary Conference
21-24 Mid-Semester Recess

Continued from Page 6

proverbial it would clearly be understood by those living in such a climate.

What does Matthew 24:28 mean? It means that the sign of the Lord's coming, just as the circling vultures, will be clear for all to see. It also may include the concept that the sign will be in the sky. Jesus, in effect, says, "Do not be deceived by false messiahs on earth, my coming will be like the flash of lightning across the heavens, it will be an obvious sign like vultures circling in the sky, it will involve the sun, moon and stars, and all shall see me coming with power and great glory" (vv. 25-30). The Lord here is referring to His second coming in glory after the tribulation period. He does not describe the rapture of the church, which takes place before the tribulation. This solution to Matthew 24:28 is the plain, natural meaning of the verse. It does not depend on inventions of hidden meanings for *carcass* and *eagles* as do the other views. It is the *only* view which specifically fits the context and the culture.

We can be thankful that our Lord Jesus Christ is not coming the second time, as a baby, as someone to be derided, mistreated, and executed by unbelievers. He is coming in power and great glory that will be manifest to all. Every knee shall bow to Him and every tongue will confess Him. Our Lord shall reign.

REFLECTIONS

Dr. Edgar serves Capital Bible Seminary as Professor of New Testament Literature and Exegesis, a position he has held since 1970.



WILLIS E. BISHOP: A MAN OF GOD PASSED THIS WAY

by Rev. L. Samuel Martz

Washington Bible College has experienced many changes over the years, including changes in location and personnel. But one thing has not changed -- the life and ministry of a man known and loved by everyone, **Professor Willis E. Bishop**, who retired this past May.

My wife Jackie and I sat under the teaching ministry of Mr. Bishop during our four years at WBC. In our days at college, he taught all of the Old Testament and many of the theology courses. I also had the privilege of studying Hebrew and the book of Revelation with him.

In March 1958, I yielded my life to the Lord for full-time Christian service. Several weeks later, at a Saturday night youth rally, the Washington Bible College quartet came to my home church, Peoples Baptist Church in Frederick, MD. The speaker of the evening was Professor Willis Bishop. The following Monday morning I felt the call of God to prepare for the ministry and knew that I should attend WBC for my training in the Word of God.

A week later I visited WBC for a day with my pastor, Rev. Richard Trout. I sat in Professor Bishop's class and found myself enraptured with the subject being taught. At that time I needed personal and practical encouragement. Professor Bishop provided that personal touch, and I was impressed with this man of God and his understanding of the Word of God.

My wife and I had attended large public high schools with over 1,000 students. By contrast, the friendliness and personal concern shown by the instructors at WBC made quite an impression upon us. Mr. Bishop always seemed to have time to explain his point of view one more time to a student who either disagreed with him or did not understand. Oftentimes, as soon as I understood him, I was anxious to get on to the next point; but he was always concerned that a

particular truth be clearly understood by everyone. Also, apart from the classroom, Professor Bishop was ready and willing to give personal counsel to any student who sought his advice.

Professor Bishop displayed a great depth of understanding of the Bible, which was coupled with simplicity in communication. He showed his students that the Word of God is very clear in its message. Many times I thought to myself, "Now why did I not see that for myself?", after he clearly and patiently explained the text.

Mr. Bishop wanted to be accurate in what he said about Scripture. If he was not absolutely sure of an answer to a student's question, he would always say that he would check it out and get back to him with the right answer. I often thought he knew everything there was to know about the Bible, but I later realized that all of us must continue to grow in the grace and knowledge of the Lord Jesus Christ.

Professor Bishop was not afraid to stand for a view which may have been unpopular with others. I specifically remember his support for the "Babylonian" view of Nebuchadnezzar's vision of the image in Daniel chapter two. I am not sure if others are also beginning to see the value of this view, or if Babylon is more in the news; but I seem to be hearing and seeing more about Babylon in recent years. I believe Mr. Bishop was years ahead of others in understanding Bible prophecy.

Mr. Bishop's love for God and his humble spirit call to mind Micah 6:8, "He hath shown thee O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Those who know Mr. Bishop realize that here is a man who intimately knows the Lord and walks closely with Him.

The best Bible college education in the world is basically foundational. We call graduation "commencement," because it is actually just the beginning of a life of walking with Jesus Christ in the ministry of the Word of God. All of us who were students of Mr. Bishop remember how he dictated and outlined his notes. Twenty years after graduation, I still have his class notes and find them valuable as I study. Of course I have added to and expanded my notes, but the class notes gave me a good foundation. Much of the success I have experienced by the grace of God is due to his classroom instruction. I find that people today are hungry for the Word of God, and I am thankful that he taught me how to feed the flock of God.

My wife and I also had other opportunities to get to know the Bishop family. Before we were married, Jackie was a member of Grace Memorial Church in Colmar Manor, MD. The Bishops were also members there. Jackie remembers their son Lee as a young boy. In fact, she taught Lee in Sunday School. (Lee always made sure that Jackie pronounced those Old Testament names correctly!)

The Lord called me back to the Washington area in 1967 as associate pastor under Rev. William Oxenford. For about seven months I was ministering in Grace Bible Church, Seabrook, MD, where the Bishops were members. It was a different experience to prepare for a sermon, knowing that Mr. Bishop would be there to hear it. I always tried to follow the correct guidelines of homiletics, as taught by my former professor who was now my parishioner. The same attitude that Mr. Bishop exhibited in the classroom was displayed in the local church. I enjoyed great fellowship with him during those brief months. I sincerely appreciated his dedication to the Lord and faithfulness to the local church.

All of us who have known and loved Professor Willis E. Bishop can say of him what the Shunammite woman said about Elisha, "I perceive that this is an holy man of God, who passeth by us continually" (2 Kings 4:9).



Rev. Martz is a 1962 graduate of Washington Bible College and received his M.A. in 1977 from Capital Bible Seminary. He is the Pastor of New Carrollton Bible Church, New Carrollton, MD. Mrs. Martz graduated from WBC in 1965.

REFLECTIONS

ALUMNI HOMECOMING '82

The Alumni Homecoming Weekend officially opened on Friday afternoon, May 14, as alumni gathered in the CBS Chapel to hear a challenge presented by **Rev. Argyl Dick** (WBC '64), Pastor of Twin Valley Bible Church, Morgantown, PA. Argyl challenged the alumni to be united in their ministries in order to be an encouragement to one another as they serve.

On Friday evening, over 150 alumni enjoyed a time of fellowship at their annual dinner. The Alumni-of-the-Year Award was presented by Dean Schuppe to **Rev. Vernon and Marian Watford** (WBC '70). They have been serving as directors of the Triple C Bible Institute and Camp in Ahoskie, NC, for the last twelve years. **Rev. Clem** (WBC '69) and **Ann** (Bussey, WBC '70) **Walschauser** shared their testimonies in song and word. The alumni then moved to the Wagner Center for the Annual Commencement Concert presented by the College Choir.

After Commencement exercises on Saturday, May 15, over 150 alumni had an opportunity to visit together over lunch and then re-group for a time of reunion. The classes of '52, '57, '62, '67, '72, and '77 were the featured graduating classes and each had representatives present. It was a great time of renewing old friendships and sharing with one another what God has been doing in their lives since graduation.

ALUMNI UPDATE

The idea of alumni homecoming and class reunions prompted many of our alumni "to come out of the woodwork." Though many familiar faces arrived on the scene just to catch up on what's been happening and to renew fellowship, many others were not able to be with us. Here are a few briefs from those we have not heard from for such a long time!

Class of '77

Lois Aiken writes about her international family. Along with her son Mike, she has two daughters from India and two sons from Korea. She received her M.A. degree from Catholic University in May '80 and now has plans to attend Grace Theological Seminary for further graduate studies.

Betty Bischoff works with the Word Processor/Computer at Grace Brethren Church in Temple Hills, MD.

John Brown and wife, Jennifer, ask prayer as they work with a class of young adults in their church in Quebec, Canada.

Steve Burns is presently Minister of Youth and Music at Southview Grace Brethren Church, Ashland, OH. He is married and has one child.

Linda Cammarota, missionary with Bible Christian Union, recently spent a very short vacation time with her family in Columbia, MD. After the first of the year, she will be home for her furlough time.

Karen (King) DaSilva, along with husband **Jorge** (WBC '80) and Josh, left for Brazil in April to begin their new ministry with Word of Life Fellowship.

Randy Dodson (CBS '77) is presently serving on staff at Christ Community Church, Tampa, FL, with prospects of beginning a branch work.

Ed Fleming is now pastoring the Reibers Community Church in Landisburg, PA.

Earl and Marilyn (Frye, WBC '76) Hamma wrote to say that Earl underwent surgery in March for Crohn's disease. Pray for continued strength in Earl's recovery.

Denise Kachel began her new ministry in Ecuador with Gospel Missionary Union this past August serving in a new bookstore.

David McDowall (CBS '81) and **Karen (Bailey, WBC '80)** are involved in a teaching ministry in the area of New Testament studies at London Baptist Bible College and Seminary in Ontario, Canada.

David Price and wife, Debra, are presently pastoring the Grace Baptist Church in Bowie, MD.

Joan (Mariner) Schaefer is serving as Director of Christian Education at the United Methodist Church of Delta, OH. Her husband, Tom, is pastor of Berkey Congregational Church, Berkey, OH.

Annie (Hughes) and Steve Schappert (CBS '80) are anxiously awaiting their departure for Dublin, Ireland, where they will be working in church planting with Greater Europe Mission.

Jackie Smallbones just completed a year of graduate studies at Trinity Evangelical Divinity School and plans to return to South Africa to begin a ministry in Christian Education.

Loren and Susan (Harlan) Taylor have a lovely family of three and are actively involved at the Ridge Road Union Church in New Fane, NY.

Bonnie (Coffin) Trout and Steve (WBC '78) presently live in West Rupert, VT, and are busy raising a little daughter and look forward to the arrival of a new little one in June.

Jessie Van Schepen just received word to prepare for her departure for West Germany with UFM International. Please pray for her as she takes care of the paperwork (passport, visa) and trusts the Lord for the remaining 20% support yet needed.

Kevin Yoho is serving as Assistant Pastor for Youth Ministries at Largo Community Church, Mitchellville, MD.

Carveth Worth has been ministering in Rockwood, ME, to a small group of believers and they have plans to build a church in the near future.

Class of '72

Carolyn (Zopatti) Cook will be completing her PA certification in elementary education next year while **Doug (WBC '73)** serves as Director of the Media Center at Messiah College.

Lou Felo and Janice (Hunter, WBC '70) recently returned to the field in France with UFM International to begin a new work with a small group of Christians in Bourg-en-Bresse, next door to Geneva, Switzerland. They will continue to work with young people and adults in the area of evangelism.

Wayne and Marie (Burkholder, WBC '71) Harms are busy with preparing filmstrips for missionaries to use in their ministries on the field. They are serving with MAVPAC, Inc., in Shippensburg, PA.

Kathy (Pinkerton) Hoad says she lives in one of the "most beautiful valleys on earth" in Washington State. Her husband, Alex, works at Boeing Co. and Kathy keeps busy with their two sons.

Phil Kneier (CBS '72) serves as pastor of Word of Life Chapel in Halifax, PA. He and his wife, Elaine, are excited about their new ministry of home Bible studies as folks come to know the Lord.

Paula (Sleeper) Schnittger and David are in a transition period as they seek the Lord's direction to a pastorate. They have been faithfully involved in the CEF ministry in Oklahoma City, OK.

Sharon (Barnhart) and Charlie Swaney (WBC '71) are busy raising their three children in Acworth, GA. Charlie is presently travelling with Christian Publications.

Class of '67

Cathy Cave just completed her fourteenth year with the Billy Graham Association and presently serves in Georgia.

Jim and Sarah Ellsmore are pastoring an AMOC church in Belgrade, ME. Their oldest son, Jim, just completed his first year at WBC.

Melvin and Laurine Heal have been serving with UFM International in Dominican Republic. Their daughter, Laurie, just graduated from Bible college and was married all in the same month.

Linda McInturff has been in Maracaibo, Venezuela, since the first day of her missionary career which began some fourteen years ago. She serves with TEAM in a printing ministry in Latin America.

Roxie Marshall continues to serve faithfully as missionary director for CEF in Eastern Pennsylvania.

Lianne Roembke is in her thirteenth year with Campus Crusade/Europe in the area of training national staff for fourteen countries.

Bob and Joyce Roundy are involved with a teaching and evangelism ministry in Amazonas, Venezuela, where they have served since 1971. They are with New Tribes Mission.

Ray and Ruth (Wiles) Shive find themselves well into their new ministry at the Evangelical Bible College, Cape Town, South Africa. While Ray teaches and acts as public relations director, Ruth serves as the school librarian.

Class of '62

Rev. William Coleman and his wife, Pat, have been writing for the past six years. His latest book is entitled, *Engaged: When Love Takes Root*, published by Tyndale House. He and his family reside in Aurora, NE.

Paul Kemp is presently working as a welder in West Virginia where he is also actively involved with Sunday School teaching, pulpit supply, migrant work, and jail ministries.

Rev. Sam (WBC '62, CBS '77) and Jackie Martz are busily involved with a building program at New Carrollton Bible Church, New Carrollton, MD.

Ed Smith is serving on the faculty of Calvary Bible College, Kansas City, MO.

Class of '57

Barbara (Carrico) Pitts has been at the Children's Haven in Azrou, Morocco, for 24 years. She and Jim have four children.

If you were on campus for the Alumni Homecoming Weekend, we just want to say *thanks for coming home one more time* to be a part of this special occasion! We are glad you did and be sure to come again. It was so good to see each of you.

WEDDING BELLS

Cheryl Baker (WBC '81) became the bride of **Joel Ralon (WBC '80)** on June 5, 1982.

Sharon Powell (present student) became the bride of **Peter Blackburn** (present student) on July 10, 1982.

Cathy Boyle (WBC '81) became the bride of **Daniel Decker (WBC '82)** on June 26, 1982. Cathy was formerly employed by the College in the Public Affairs Office. She and her husband will be moving to Indiana for graduate studies at Grace Seminary.

Janell Bross (WBC '82) became the bride of **Kenneth Johns (WBC '82)** on June 12, 1982.

Dawn Cox (WBC '81) became the bride of **Scott Morgan (WBC '81)** on May 1, 1982.

Sarah Eckberg (WBC '79) became the bride of Robert Hearn on April 24, 1982.

Mona Lisa Elliott (WBC '77) became the bride of Carl Garland on June 5, 1982.

Joanne Stephenson became the bride of **Richard Heater** on June 19, 1982. Rick is the son of CBS Dean, Dr. and Mrs. Homer Heater.

Linda Dingman became the bride of **James Hill** (present student) on May 28, 1982.

Carolyn Johnson (former student) became the bride of **David Oppenheimer (WBC '80, CBS '82)** on May 16, 1982.

Duckja Kim (present WBC student) became the bride of **Richard Carlton, Jr. (present CBS student)** on May 16, 1982.

Nancy McCoomb (present student) became the bride of Loren Dillingham on June 19, 1982.

Susan Moberger (WBC '79) became the bride of Kurt Hedlund on April 17, 1982.

Pam Lowery (former student) became the bride of **Mike Motafches (WBC '81)** on September 12, 1981.

Carol Mulholland (former student) became the bride of **Mark DiPanfilo (WBC '81)** on May 1, 1982. Carol is the daughter of CBS Professor, Dr. and Mrs. John Mulholland. Mark will continue graduate studies at Dallas Theological Seminary in the fall.

Margo Sanders (former student) became the bride of **Mark Smith (WBC '81)** on May 1, 1982.

Donna Tart (WBC '77) became the bride of **Michael Sprague** (present CBS student) on May 21, 1982.

Sharon Trout (WBC '82) became the bride of **Randy Caudill (WBC '82)** on May 22, 1982.

Judith Wills (former student) became the bride of **Dale Berg (WBC '82)** on July 17, 1982.

BUNDLES OF JOY

Paul Kibichiy, born February 16, 1982, to **Peter (WBC '79)** and Ruth Biwot.

Christianna Sandra, born February 4, 1982, to **Sam and Leslie (Newton) Brockman (WBC '79)**.

Theodore Joseph, born February 7, 1982, to **Ted (WBC '76)** and Linda Bulynko, III.

Jeremy Stephen, born July 16, 1981, to **Steve (WBC '77)** and Cathy Burns.

Carrie Yvonne, born February 24, 1982, to **Cliff (WBC '81)** and **Cheryl (Stambaugh, WBC '74) Callaway**.

COMMENCEMENT '82

More than 1400 people were present in Wagner Center for the Forty-Fourth Commencement Exercises held Saturday, May 15. They saw 96 graduates receive degrees and diplomas.

Capital Bible Seminary conferred the Master of Theology (Th.M.) degree on thirteen men. Three received the Master of Divinity (M.Div.), one received the Master of Arts (M.A.) and seven were awarded a Biblical Studies Certificate.

The CBS students who received special commendation were: **Steven Waterhouse**, Valedictorian; **Charles Jennings**, Salutatorian; **Jonathan Luethy**, Christian Service Award; **William Einwechter**, Best Thesis.



Washington Bible College graduated 65 men and women and conferred upon them the Bachelor of Arts degree in the field of Religious Education. Special recognition was given to: **Kevin Heater**, Valedictorian; **Daniel Folk IV**, Salutatorian; **Arlene Fletcher** and **Bernard Fuller**, Christian Service Awards.

Seven people received the Adult Education diploma. Dr. William Miller, Dean of Students at the College, presented the address and challenged the graduates to a life of boldness and conviction in their ministry for the Lord Jesus Christ.

Emily Ann, born January 23, 1982, to **Dale** (WBC '74, CBS '78) and **Dolores** (WBC '72) **Carver**.

Adam Steven, born March 2, 1982, to **Steve** (WBC '77) and Julie **Coleman**.

David Allen, born March 24, 1982, to **Craig** (WBC '80) and Pam **Debinski**.

Edward Paul, born January 17, 1981, to **Ed** (WBC '77) and Donna **Fleming**.

Rebekka Elisabeth, born April 10, 1982, to **Ed** (WBC '74, CBS '78) and Sharon **Guyer**.

Melodie Chez, born May 6, 1982, to **Jay** (WBC '80) and Laura **Hollinshead**.

Elizabeth Joy, born December 18, 1981, to **John** (WBC '79) and Ellen **Jones**.

Joel Nathan, born February 13, 1982, to **Rick** (WBC '80) and Betsy **Leineweber**.

Christy, born January 11, 1982, to Tom and **Glenna** (Yeckley, WBC '67) **Miller**.

Aimee Nicole, born May 5, 1982, to Paul and **Barbara** (Johnston, WBC '81) **Millermon**.

Samuel David, born March 9, 1982, to **David and Joyce** (Kilmer) **Moss** (WBC '74).

Joshua, born December 1981, to **Glenn** (CBS '79) and **Narci** (Naas, WBC '78) **Herr**.

Nathan Craig, born May 20, 1982, to Craig and **Michelle** (Daku, WBC '81) **Nesbitt**.

Gregory Thom, born March 18, 1982, to Thomas and **Cora** (Owen, WBC '67) **On**.

Wyatt Winifred, born March 26, 1982, to **Joel and Audrey** (Seekell) **Saint** (WBC '80).

David Jonathan, born December 22, 1981, to **Jeffrey** (WBC '76) and **Judy** (Feldman, former student) **Smallwood**.

Peter Daniel, born April 20, 1982, to **Mike** (former student) and Kathy **Trembly**.

Brian Michael, born May 25, 1982, to **Dane** (WBC '78) and **Charlene** (Lowry, WBC '76) **West**.

Caleb Bruce, born May 18, 1982, to **Bruce** (former student) and Leah **Wiedeman**.

Micah Samuel, born January 2, 1982, to **Bob** (CBS '82) and **Chris** (Rudy, WBC '78) **Yost**.

HOMEGOINGS

Keith Christiana (former student 1979-81) was tragically killed in an automobile/motorcycle accident on May 15, 1982. Keith's brother, **Roger** (WBC '80) brought a message of hope from the Scriptures during the funeral service.

Helen Fowler (former student) went to be with the Lord on February 7, 1982. She was a great friend, prayer steward and financial supporter of the ministry of WBC/CBS.

John Lagomarsino, Jr. (WBC '69) was taken home to be with the Lord on May 26, 1982, as a result of a heart attack. He leaves behind his wife, **Linda** (Gaudet), and daughter, Jennifer.

Hobart Moyer (WBC/ES '52) was promoted to glory on May 5, 1982. Hobart faithfully ministered to young people via a radio program ministry in West Virginia.

SPECIAL PRAYER REQUEST

Rev. Charles Bruynell (WBC '64) returned home from Brazil for emergency surgery for cancer in early May. Remember Charlie and Betty in your prayers and through cards. You can send your words of encouragement to: 125 Cedar Lane, Laurel Springs, NJ 08021.

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ENROLL FOR FALL CLASSES

Three challenging opportunities await the serious Christian this fall.

COLLEGE CLASSES -- *You may study during the day or evening. You may take one course or a full load. You may work toward a degree or simply study for personal enrichment.*

SEMINARY CLASSES -- *Capital Bible Seminary degree programs are open to those who have completed an accredited college program. The Biblical Studies Program is for professional people and special students. For an intensified program in biblical studies consider CBS.*

ADULT EDUCATION -- *The lay person who wants a systematic study in the Word and in practical areas of Christian life and ministry will love the Adult Education Program. Classes meet one night a week for ten weeks on and off campus.*

Take a step. Write or call for information on these programs designed for you.

FOUNDERS BANQUET '82

Mark Friday night, October 1, 1982, on your calendar and plan to attend the Washington Bible College/Capital Bible Seminary Founders Banquet. It will be held in Wagner Center on the campus at 6:45 P.M.

- Delicious Dinner
- Good Fellowship
- Challenging Message
- Ministry Update

Invite friends and make your reservations before September 27.

Contact the Public Affairs Office at:
(301) 552-1400, Ext. 280.

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Thirteen Days to Israel with a One-Day
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Deposit Agreement. As the development of the campus continues, we trust the Lord to provide the resources to make it possible. Many of our friends and churches have found that they can help the school and at the same time help themselves by loaning to the school what they would normally put in the bank. An interest rate of 8% per annum is paid on loans less than \$5000. A rate of 10% is paid on amounts over \$5000. Interest will be paid quarterly, or as you desire. Money can be added or withdrawn easily by mail.

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